

Leicester - August 27. 1848.

1 Tim. 3:15

— The House of God, which is r.
Church of r. Living God; the
pillar & ground of r. truth.

On r. last Sunday, Mr. G., I spoke
to you of r. Church — of r. institution,
or assocⁿ, or body, known by r. name
in this country — r. Church, as
composed of r. several denominations,
& sects, & creeds, into wh. r. professed
Xⁿ. community is divided (— or, at least
^{select} portions of each of these denom^{ns}.)

This you may remember is
not a new theme with me. It is
one which long has been a most
interesting one to me, and concerning
wh. ^{I can say} I have earnestly & painfully
endeavored to arrive at just &
true views. I have long sought
rightly to discriminate between the
Church of man's forming, & of
Church of Christ's accepting, between
the professed & r. real Church,
for I felt it would be a wretched
mistake for us to be deceived in
this thing, and a miserably short-
sighted policy to ally ourselves to
a r. false, & r. pretended, Church

because it may happen to be
y^t. in which we shall secure
y. greatest (present) honor,
consideration, ease or profit.

I have been convinced it was
far better to "endure hardship
with y. people of God, than to
enjoy y. pleasures of sin for a
season," far better "to be in
y. right with two or three", than
to do, or consent to, any wickedness,
any deception, tho' we went
with a multitude to do it. -

Such being my interest in y.
subject, I have not failed to
use y. opp^s, wh. experience &
observation gave me, to determine
y. true character of y. institutions
called Churches in y. land,
and to discover, if I might, where
y. truth lay.

I spoke to you, last Sunday,
accordingly, of y. position of y.
Church of this Country - (with y.
^{single} exception of y. Covenanters, a small
relig. body in one of y. Mid. States) - with
as respects Slave-trading & holding, y.
great legalised & established National
Sin.

I quoted r. admissions & of
unqualified testimony of individuals
(and journals) holding r. highest
places of esteem & respect in
these new Churches - so called -
to r. effect that ^{in this country} Church might
in one year put an end to Slavery
if she chose; & if she wd. exert
her ^{moral} power, nothing else c^d. stand
before her, & r. foe ^{& oppressor} of humanity
wd. fall to destruction; but that,
instead of exerting this power, the
Church refused to exert it, and
gave a direct support to Slavery;
and f., in point of fact, W- Church
had fallen very much into the
rear of men not belonging to any
Church (or any evang^l Ch.), and
had left r. great work of abolishing
Slavery, War, Intemperance, & r. like
very much to Men of r. World!!

Such, by r. most overwhelming
testimonies of facts, & by r. actual
admission of prominent Clergymen &
other "relig." authorities, is r. low,
degraded, anti-Christean, and
unhallowed position of r. American
church, as a body.

[I w^d. refer you, on this subject,
to a most excellent & truth-telling
work, entitled "The Church as it is -
the Future Hope of Slavery" - carefully
compiled by P. Pillsbury, of Concord N.H.

"The question inevitably and
most emphatically recurs to us,
and demands of us, we give a
satisfactory answer, to our
consciences & ^{before} to G.O.D., "Can
such an assocⁿ. be y^e. Church
of Christ? - And, is it any
y^e. more so, because it calls
itself so?"

"Many will say to me) in ft.
day. Lord, Lord, have we not
prophesied in thy name, &c. &c. I
never knew you - Depart from me,
ye that work iniquity,"

But it will be eagerly asked,
Are there no exceptions, &c.?

1. Already said, The Covenanters.

No others? None - no other
denomⁿ., or body, of professed Chr.

but is, more or less, in league &
connection with slaveholders.

Unitarians put forth a Protest -
eloquently written, admirably &
forcibly expressed - & 173 signed it.
- pledged themselves to war upon
slavery as long as they & it lived!
- How well kept? Some
150 ^{ministers} would do as much as to
sign this!

Universalists protested.

Free Will Baptists also - over
600 Ministers signed, the largest
proportion of any. & it has been
asserted y^t. this body is entirely
free from any connexion with Slavery
a Slaveholder. But I have
reason to believe ft. they have ad-
separated themselves from all
connexion with those who do
~~so~~ defend Slavery as right and
just, & even Christian. ~~the~~
~~this~~ But if this be indeed true exceptions
to r. general rule, the magnitude
of r. awful back. of Support (y^s
Chief Support) rendered to Slave-
holding by r. Church of f. Land,
remains unaltered - admitted
in r. very house of its friends!

My confidence in the
present organization, known
as S. Church in this country,
is therefore gone - entirely gone.

[Read from A. S. Note Book,
pp. 61, seqq.]

You see then how prone S.
regularly-organized Church of a country
is to become conformed to S. policy &
customs of S. country, & to fall in
even with its most absurd & atrocious
doings. What S. Nat^l. Power determines
to do, the Nat^l. Church finds reasons
for sanctioning. This is ~~plain~~ stronger
language, probably, than some of you
will feel ready to admit as true; but
it is S. truth - the facts all point
that way. The Estab. Eng. Church
blesses the Nat^l. Wars & Warriors, and
consecrates (!) their banners. The
Amⁿ. Church, in all its principal, &
most of its minor divisions, has
eulogised or otherwise sanctioned the
War wh. our Sl. hold^r. Gov^t. has made
on Mexico - a baser more mean, needful,
& wicked War modern times have hardly
seen -

and r. ministers & ~~assemblies~~ ^{established}
organs of these Churches are, as
we have seen confessedly & by undeniable
demonstration, & Chief supports
& strongholds of Slavery, that gigantic
Sin, embracing within itself of necessity
almost every other Sin which can be
sinned amongst men.

For these reasons it is ft. I say
r. organized & estab. Church, of any country
~~not~~ always sanctions, no matter how
bad, r. deeds & policy of r. country.
It aims to commend itself to
popular favour.

It contents itself with preaching its
adopted creed - consigning to perdition
all who reject r. creed. (embracing in
its arms, at r. same time, r. plunderers of
r. poor, r. murderers of fathers, & r.
murderers of mothers) - it contributes
to r. regular sectarian objects, & whatever
goes to build up & strengthen its sectarian
power; - it sends r. ~~Bible~~ to r. heathen,
but proves r. heartlessness & hypocrisy
r. act by denying H^t. Bible to 3 millions
of r. poor, r. down-trodden, r. desolate, the
heathen of our own land; making it, yes,
legal crime & statutable offense to give
a bible to a Slave - who needs its
consolation, God knows, if any body does.

I blame me not then, Friends, for
speaking so plainly & thinking so freely
of these sectarians, usurping Churches.
So speak & think because I see they are denying
their Master, & putting him to an open shame.

^{desire to}
You know y^t. I honor & reverence Christian
Church; - r. "house of God" as r. text hath
or assembly of believers in Him, which is "the
Church of r. living God;" &c.

Pillar & Ground
of r. truth:

Church,
Ecclesia
assembly
Company of Believers

An Estab. Church
has become national-
ized, conformed
to r. world, to maxims
of worldly policy -

The Church of
r. Majority is too
apt to seek to
commend itself
to popular favour
H. M.

~~The Church~~

Church in L.
What you do
it do?

What does it
not prevent?

and r. ministers & ^{established} ~~assemblies~~
organs of these
we have seen con-
We demonstration
& strongholds of
Sin, embracing
almost every other
sinned amongst

For these re-
r. organisms & estab-
~~lished~~ always same
bad, & deeds of
It aims to com-
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It contents its
adopted creed -
all who reject r. c
its aims, at r. same
r. poor, r. murder
murderers of men
to r. regular sect.
goes to build up
power; - it sends
but proves r. less
r. act by denying
of r. poor, & down to
heathen of our own
legal crime & statute
a bible to a Slave
consolations, God kn

I blame me no
speak. so plainly
of these deceptions, &
So speak & think because
their Master, & putting

You know y^e ^{des} ~~of~~
Church; - r. "house
or assembly of believers
Church of r. living &

My faith in r.
Ch. of r. living is
strong as ever -
may all r. strong
become I have
ceased to have any
faith - even r. very
least - in r. Church
of r. Land, i.e. as
an organized body
- corrupt, abandoned
to worldly uses, &
ends, & schemes, it
has become -

Certain and ind.
still connected with it
are laboring manfully
& nobly - hoping yet
to breathe life into its
shrivelled form.

But "can there dry
bones live" (look
~~at this question~~)

With God all things are
possible. When they do bring
forth works meet for repentance
~~than many we trust in them!~~
to r. true Ch. of r.

r. wh. is formed in his
likeness, is gov^d. by his
sp. & precepts, & follows
his steps, & commands
- From r. deception of
all men human org.
I w^d. to God you might
all be saved.